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quate and superficial. The biliteral theory of the ע"י and ע"י verbs is accepted, but, nevertheless, they are treated in the traditional way as triliterals. The following corrections may be noted: הַפְּכֶפֶן (p. 33); in the glossary, אֲנֹשׁ (and p. 11, l. 2), הָלֵם, דָּבָר, מְחַנִּים, פִּלֵּל.—JOHN M. P. SMITH.

Messages of the Old Testament: Genesis to Chronicles and Joel. By George H. C. MacGregor. (London: Hodder & Stoughton, 1901; pp. xii + 178; 3s. 6d.) Does a person wish a volume of homilies on the historical books of the Old Testament? Here are twelve homilies on the historical books and one on the book of Joel. The author customarily begins by presenting the general literary significance of a book, and then with a few distinct strokes he gives the larger teaching of the book which he calls its "message." In Genesis he calls attention to the composite character of the book and then expounds its messages: "*Genesis emphasizes the divine sovereignty and supremacy;*" "*Genesis emphasizes the divine grace and love;*" "*Genesis emphasizes the divine holiness.*" In the homily on Chronicles he makes clear the difference in aim and method from the books of Samuel and Kings, affirms the historical value of Chronicles, and draws his lesson from the spirit of the chronicler, saying: "The book of Chronicles is occupied from beginning to end *with magnifying God, and giving him his right place in Israel.*" The author sees messages of a typical sort; for instance, the third message of the book of Ruth is "*that redemption is achieved by and only by a Kinsman-Redeemer.*" It is evident that the spiritual teaching of the books far outweighs other consideration, as after noting the possible dates of the book of Joel, giving reasons for various opinions, and expressing the opinion that a late date is the true one, he dismisses the subject as of minor importance and proceeds to give the religious message of the books. This volume is worthy of study of the method of simple and clear exposition. It would be of service to a preacher in mastering the method which will interest people in the Bible and lead them to study it.—F. B. DENIO.

Die Geschichtlichkeit des Sinaibundes untersucht. Von Friedrich Giesebrecht. (Königsberg: Thomas & Oppermann, 1900; pp. 65; M. 1.20.) This is a fruitful discussion of a vital problem in Hebrew religion. Is the covenant at Sinai history, or the product of the devout imagination of later Hebrew prophecy? The answer to the question leads this learned scholar through some of the most important fields